

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations:  
He will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."  
JEREMIAH.

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## REMARKS

BY PRESIDENT BRIGHAM YOUNG, OCTOBER 8, 1860.

By the cash manifest just read by brother John T. Caine; you perceive that there has been expended, during the years 1857, 1858, 1859, and to October 4, 1860, \$70,204 in excess of what has been received in money on Tithing. This excess has been derived from cash received for lumber sold to the army to the amount of some \$16,000 or \$18,000, and from the sale of sheep, horses, mules, cows, wag-gons, harness, &c., to various persons for cash. It has been rather difficult to raise the large amount of cash we have expended over the amount received on money Tithing; but when it comestime to sleep, I do not stay awake contriving how we are to financier. I can understand in a very few minutes all that is necessary and possible to be done; without taking very great thought in the matter.

At times it seems as though all hell and earth are combined to keep money out of my hands. A great many of the people would give me millions, if they had it; but most of those who have it will not part with it. Those who are liberal have nothing; and they would give me all they have. Scarcely a man comes into this Church, having much of an amount of money, but what spends his money before he gathers with the Saints. Per-

sons would conceal from Joseph that they had any money; and, after they had spent or lost it all, would come to him and say, "O how I love you, brother Joseph!" If you think you can keep the money from me, you will be mistaken, for I shall have what is necessary to carry on this work; and those who take a course to hedge up my way in business transactions, pertaining to carrying on this work, will go to the Devil. They shall have that promise, with my blessing. I do not curse people, but I bless that class with a plenty of devils.

For four years past we have not had much money pass through our hands. In previous years merchants here have received as much money from me yearly as you have heard read here to-day. During the past few years we have had to manage and plan pretty closely in our business transactions. Those who bring coal to sell want money, and the brethren who labour on the Public Works need a little money now and then. Some think that brother Wells, who is our Superintendent of Public Works, is hard and close in his public dealings; but he is not. I have explained all that is necessary in regard to this matter. We cattle and trade, we drive cattle to California, and trade here and there, and do everything

we can to carry on this work. You know and my wives and children know that it is my mind that those who do nothing but sit in rocking-chairs can live on potatoes and buttermilk, while those who do the labour should have both the substantial food and the luxuries. My friends know that that is my mind all the time.

Some may think that my individual business is so mixed and combined with the public business that I cannot keep them separate. This is not the case, as you can learn by asking brother David O. Calder, or brother John T. Caine, who has been reading a manifest to you. Hiram B. Clawson, John T. Caine, and Thomas Ellerbeck are the clerks who keep the books of my private business; and the Trustee-in-Trust has his clerks, of whom David O. Calder is the chief. Horace Whitney, Joseph Simmons, and Amos M. Musser are his associate clerks, and they keep the books pertaining to the public business. My own private business is kept distinct from the public business. If brother Calder wishes one hundred or a thousand dollars, if I have it, he borrows it of Hiram B. Clawson, and pays it back; and so also brother Clawson borrows of him and returns it. The teasers who come all the time after women, and soon get tired of them and want to divorce them, I make pay ten dollars for each divorce; and that is my individual bank. If I want five dollars or fifty cents from Hiram B. Clawson, it is charged to me; and if he receives money from me, it is credited to me; and not a dollar (except what I hand out or give away out of my private purse,) goes out of my office, either in my private or public capacity, without passing through its appropriate set of books. I tell you this, that all may know that my private affairs are not amalgamated with the public affairs. Brigham Young and the Trustee-in-Trust are two persons in business. When you speak of Brigham Young as Trustee-in-Trust, he is one man; and when as Brigham Young, he is another; and the business between these two names is kept as strictly separate as is the business of any two firms in the world. If you want to know anything about the money, item by item, how it has been obtained and how expended, our books are open.

We do not ask anybody to pay Tithing,

unless they are disposed to do so; but if you pretend to pay Tithing, pay it like honest men. And Bishops who have it in their power to gather money Tithing—it is their duty to do it; and if they do not, they do not magnify their calling. And brethren that have money, pay your Tithing on it while you have it. And when you turn your property, upon which Tithing is due, into money, pay your Tithing in money. Here are thousands of men wearing good hats, coats, pantaloons, &c., &c., that I have paid the money for. And women with costly ribbons on their bonnets: I pay the money for these ribbons; and I pay the money for the slippers on their feet, for their stockings, their garments, &c. I have paid the money for these articles year after year. Is it not your duty to see that I have a little money? Were the Lord to reveal to me where the ancient Jaredites hid their hundreds of millions of dollars' worth of treasure, I should not take it and hand it out to the people, unless the Lord directed me to do so; otherwise it would perhaps seal the damnation of many; for at present you are better off without those treasures than you would be with them.

If I am under obligation to see this Gospel carried to all the nations of the earth, so also is every Elder of Israel. If it is my duty to see the poor gathered, so it is the duty of every Elder. There is no excuse for any man; every one ought to put forth his hands and means, and do according to his ability.

We have often told you that we want to build a Temple, but not for convening promiscuous congregations. I inform you, long before you see the walls reared and the building completed, that it will be for the purposes of the Priesthood, and not for meetings of the people: we shall not hold public meetings in it. I should like to see the Temple built, in which you will see the Priesthood in its order and true organization, each Quorum in its place. If we want a larger building than this Tabernacle for public exercises, here is the ground already planned, and has been for years. We can, if we choose, build a Tabernacle that will accommodate fifteen thousand people. The Temple will be for the endowments—for the organization and instruction of the Priesthood. If you want to build a Temple on these conditions, you can have the privilege. But I never again want to see one built

to go into the hands of the wicked. I have asked my Father to give me power to build a Temple on this block, but not until I can for ever maintain my rights in it. I would rather see it burnt than to see it go into the hands of devils. I was thankful to see the Temple in Nauvoo on fire. Previous to crossing the Mississippi river, we had met in that Temple and handed it over to the Lord God of Israel; and when I saw the flames, I said, "Good, Father, if you want it to be burnt up!" I hoped to see it burned before I left; but I did not. I was glad when I heard of its being destroyed by fire, and of the walls having fallen in, and said, "Hell, you cannot now occupy it!" When the Temple is built here, I want to maintain it for the use of the Priesthood. If this cannot be, I would rather not see it built, but go into the mountains and administer there in the ordinances of the holy Priesthood, which is our right and privilege. I would rather do this than build a Temple for the wicked to trample under their feet.

There are great and glorious things yet to be revealed. We are but babes and sucklings in the knowledge of God and godliness. With all we know and understand by the Priesthood here in the midst of this people, we are mere infants before the angels in heaven. We want to instruct the people and prepare them to enter into the presence of the Father and the Son. We want to gather the poor, send the Gospel to the uttermost parts of earth, and do a great many other good things; and we will do so. We will turn the world right side up, for it is now wrong side up; and we want to turn it over, prepare it, and present it to him who owns it, in a more goodly form and attitude than it has been in for many centuries.

[Here Elder John T. Caine read a list of the subscriptions to the Missionary Fund.]

We will send our Elders forth to preach, and will furnish, as we have now, waggons, mules, harness, &c., to those who are not able to provide those things for themselves. When our Missionaries reach the frontiers, they will place a fair valuation upon their animals, &c.; the money will be paid to them, and they can at once proceed to their different fields of labour. I pay them the money for the property they have at the frontiers, and

when they return I want them to come home as poor as they go away. If any one wishes to get rich, let him stay here and get rich, and not enrich himself from the labours and means of the poor Saints abroad. You may think that I am severe on that course. I am, and I mean to be, until I stop it. It has been growing and growing, becoming tall, almost ungovernable and out of my reach; but my foot is set upon it, and I will walk it under, and the influence of any one who promotes such a principle. If I want to become wealthy, I will stay here and accumulate property. If brother Heber C. Kimball, Daniel H. Wells, or the Twelve Apostles want to accumulate wealth, stay here and do it, and not go into the world to become rich. When you go into the world, go to preach the Gospel; and if you have a sixpence, give it to the people. Give your time and talent to the people; and if the Lord puts money into your pockets, it is not yours, only for you to use to save the people spiritually and temporally.

We are going to fit out our Elders from here, asking no odds of the world: we have proved them enough. The gold and the silver belong to the Lord Almighty, and he will hand it over to us as fast as we know how to use it to his name's glory. Some say, "If we had a gold mine, we should do well." If I knew where there was a gold mine, I would not tell you. I do not want you to find one, and I do not mean that you shall; or if you do, it shall be over my faith. We have gold enough in the world, and it is all the Lord's, and we do not deserve more than we get. Let us make good use of that, and send out the Elders.

Brother Woolley stated yesterday that he wished to see men and women who are too lazy to cook their victuals come with handcarts. They are the ones that will not come with handcarts: they have to be conveyed in waggons, and when they arrive here they will apostatize. It seems impossible to have them to do so anywhere else, and we want them here as soon as possible, that they may apostatize and leave, get out of our way, that we may go on with our labours; and in this we are making a few devils for future use to carry on our kingdoms.

Let the brethren who pretend to be poor be identified, and gather Tithing. And if the people pretend to pay Tithing,

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pay it properly and fairly, so far as you do pay, or let it alone entirely. Keep your dollars and cents, your horses and mules, your grain, &c., if you choose; but if you pretend to pay Tithing, pay it like men: act like men and Saints. We want to build a Temple on this block. Don't you think that hell will howl? What did we tell you, when we laid those foundation walls? We told you that all hell would be on the move. That has transpired, and still they say, "We have not persecuted you." But they are liars. Who among them have stepped forward and said, "Let those men alone?" Only a few. Our friend who came here in the dead of winter, having left his wife sick nigh unto death, is one of those who will yet have a celestial crown; he is on the road to it. When Judge Kinney was in Washington, he spoke well of this people. So far as I know, he has never spoken evil of this people; but every time he met an Elder in Washington he received him as a friend, spoke to him kindly, and was not ashamed to walk arm-in-arm with him in the streets of that city. There is a kingdom for him—a kingdom of glory. When they wanted him to come here as a Governor, I am told that he said, "Yes, if you send no soldiers there." He has a heart; and I say, God bless him and every other good, honest man, whether he is a "Mormon" or not. Who ever walked more correctly in his sphere of business than Judge Shaver? No man. He was as upright as a man could be. He came here as a Judge, and he honoured the people, he honoured his office, he honoured the President in his appointment, and he honoured the laws of the Territory and the laws of the Government. There is a kingdom for him; he will have his reward.

There is a great difference between persecuting this people and the people of other sects. God will make persecutors pay every debt they contract with this people. This is the Priesthood of the Almighty. God has set his hand the second time to gather the people. It will not do to trifle with this people. "Touch not mine anointed," saith the Lord. O ye inhabitants of the earth, be careful how you infringe upon the Latter-day Saints! They are the anointed of the Lord, and are like the apple of his eye; and he will bring you into judgment for every act and move you make against them. This nation will be shivered in pieces. There is no cohesion in the particles that compose it. If you touch it, it will fall to pieces, for it is shattered from its centre to its circumference. They think it so strange that the "harmonious Democracy" can divide. You might as well try to put out the sun as to make them united. God is working with them; he is taking his Spirit from them. They are like water spilled upon the ground; there is no soundness or stability left in them; they are devoid of good sense. God has called away the intelligence he bestowed upon them, and every move they make will sink them deeper and deeper in the mire, until they are lost and gone for ever. We wish them no evil; we heap no coals of fire on their heads, only by doing them good and exhorting them to refrain from meddling with this people. The time is nigh when every man that will not take up his sword against his neighbour must needs flee to Zion.

Where is Zion? Where the organization of the Church of God is; and may it dwell spiritually in every heart; and may we so live as to always enjoy the Spirit of Zion. Amen.

## CHRISTIANITY AND "MORMONISM."

BY ELDER E. L. SLOAN.

That the caption here chosen may not mislead any one, it will be as well to state at the beginning that it is not intended in this article to draw a comparison between the relative merits of Christianity

and "Mormonism." Considering both in the abstract, such a thing could not be done, as they are but different dispensations of the same great work of redemption: we will therefore simply note



some few features in each which are often looked upon from a wrong point of view.

The term "Christian," now so generally received as an honourable title, was, when first given to the Saints of former days, applied as a term of reproach. When the zealous and enlightened Jew, the polite, refined, and philosophic Greek, or the proud and haughty Roman desired to express tersely his opinion of extreme fanaticism and ignorant credulity, he could find no more forcible word in the whole range of his vocabulary of contempt than that of "Christian"—"one duped and deceived by pretensions the most ridiculously absurd, a follower of Christ and believer in a fable, hated by the Jews, scouted by the Greeks, and repudiated by the Romans." Thus this term was applied to the early Saints as a reproach, having its origin at Antioch; and it gradually became the destructive appellation by which they were known, until at length assuming it themselves, as the faith in Christ spread and became popular, the relative term by which they were known became popular also, and popularity gave it honour.

The term "Mormon" is likewise a distinctive appellation given to the Latter-day Saints by their enemies, because they believe in the Book of Mormon, receiving it as a revelation from God, and testify of the divine mission of Joseph Smith; and in the minds of not a few it embodies within it the very acme of reproach. To be a "Mormon" is to be looked upon as something terribly fanatic and visionary, even by many who are willing to admit that our motives are honest, and many of our efforts praiseworthy. Where, then, is the grand difference between the two epithets? Age and popularity have made the one honourable: the other wants but age and popularity to make it equally as honourable with the world. Yet, whether the appellation by which the "Mormons" are known is looked upon as honourable or dishonourable—or whether they are held in esteem or contempt, the intrinsic value of the truths they teach will remain equally the same, and will have the same force and character with them, and the same power to bless and happy those who receive them, while the fact of an individual taking to himself the title of "Christian," or priding himself on being a member of

a Christian community, will not avail him anything in the eyes of the Great God, unless he practically applies the truths of Christianity to himself and embodies its saving principles in his own being. Crowned heads glory in the titles bestowed upon them, such as "Most Christian Majesty," "Defender of the Faith," &c.; old aristocrats pride themselves in ancestors who fought under "the banner of the cross;" and the great bulk of the Christian world, whose lives are a continual negation of every principle inculcated in the Christian faith, would repudiate the very idea that they are not "Christians," simply because it is venerable with age, dignified by the traditions of the past, and popular, while "Mormonism," which embraces the same principles contained in the Gospel taught by Christ and his immediate followers, is rejected and looked upon with contempt, because it has not received the stamp of general approbation. It is a sad truth that thousands regularly attend the churches of Christendom, because it is "fashionable" to go—because "everybody" goes to hear the Rev. So-and-so, or the great Dr. Somebody, who would shrink from contact with one of the early plebeian disciples of Christ,—aye, would even look with contempt upon "the carpenter's son" himself, and who would consider themselves irretrievably disgraced by visiting a "Mormon conventicle."

Great is the deity of the civilized world, and Fashion is his mighty minister.

They who are loudest in condemning "Mormonism" are the most unsparing in their denunciations of the ancient Jews for their rejection of the Lord Jesus, and severe in their sweeping tirades against the blind foolishness and mad bigotry of that generation. Let us briefly examine the matter, and see how it stands. For thirty years had the Son of God lived and sojourned among his reputed kinsmen in the flesh before commencing his great mission to man, forming an acquaintance with the opinions and forms of belief held by those surrounding him, and obviously noting carefully their woful want of knowledge of God's rapidly ripening purposes, and preparing to combat with patience, labour, and unequalled love their errors and ignorance. Much as the Jews anticipated a Messiah to appear, even at that time, the great bulk of the people, headed by their religious leaders

and teachers, were not prepared to accept as such one reputedly born of humble parents, raised among obscure associates, and coming from the insignificant city of Nazareth, when the Prophet had declared that from Bethlehem God would call his Son, particularly when this aspirant to such a mission appeared among them comparatively unlearned in the knowledge of man, and unattended by the peculiar surroundings of characteristics and accompaniments with which in imagination they had invested the conquering Messiah, who should free them from the galling yoke of foreign tyranny and place them upon the apex of the pyramid of power and greatness.

The Saviour commenced his mission unattended and alone. Journeying along the banks of Jordan, he reached the spot where John was administering the rite of baptism to the repentant Jews, to whom he had borne the first public testimony of which we have any record, that the Messiah had come. "But the testifier was his relative; therefore an interested party in introducing the fraud" would most likely be the Pharisaic mode of meeting the Baptist's testimony concerning Jesus, like their prototypes of a later age and generation. Having attended to the sacred rite, he wandered forth among the people as a "Travelling Elder," and called to his assistance men from the lower walks of life—hardy fishermen from the shores of Galilee, accustomed to go barefoot and scantily clothed, but men of sterling honesty, pure hearts, humble spirits, and great minds,—men who could travel from village to village, from town to town, and from city to city, entering into the synagogues and teaching the people, themselves often "hungered and athirst," yet pouring blessings by the wayside on the heart-sore and mourning, who were waiting for the "deliverance" of Israel with prayer and faith. O ye professors of modern Christianity, who raise lofty edifices and cathedral structures, which you dedicate to the apostles of Jesus! do you ever try to realize the fact of these same Apostles wandering half-clothed and hungry, sleeping on the bare ground at night, with the blue star-studded vault of heaven for their only coverlid? When you niche their statues in the solemn aisles of your churches, or limn their figures in your sacred picture-subjects, robed in flowing vestures so gorgeous that kings might

almost envy the wearers, and surround their successors (?) with the choicest luxuries which wealth can purchase or commerce command, drawn from the needy, starving, perishing millions, do you ever try to realize the fact of those same Apostles, whom you professedly so much venerate, toiling through the long weary night on the rolling waves of Gennesaret, and hauling at early dawn, with horny hands, their sea-drawn spoil to the shore, their limbs aching with the labour of the night, dividing with honesty the fish they had taken, overhauling their nets and mending them, where they required it, or spreading them out on the shelving beach to dry, yet ready to go forth as the sun mounted upwards in the heavens, and cry, "Repent, for the kingdom of heaven is at hand"?

I tell you, elegant and fastidious professor of Christianity,—I tell you, "right rev. and learned" lord prelate,—I tell you, "most noble, my lord" worshipper, and you, "most Christian Majesty," with all the fashion-led multitudes that follow in your train, that if the curtain of the past could be rolled away, and you were brought into actual contact with these hardy, barefoot, ill-clad fishermen,—face to face with the Apostles whose memories you revere, and whose names are hallowed in your minds, you would start away with disgust and elegant loathing from them; and your religion itself, now so highly respected, because fashionable, would smell too strongly of fish and other plebeian and vulgar odours for your refined and fastidious tastes! What reception would you accord one of these men, were he to visit earth again, if he should chance to enter some magnificent church dedicated to his name, clothed in his rough and probably threadbare garb, and desire to address a fashionable congregation—aye, even a congregation that might be described as an *omnium gatherum*, in his uncouth and unrefined phraseology and ungrammatical sentences? What reception do you accord to the living Priesthood of God now moving in your midst? Not men called from the hoary past, raised up by the resurrection of the just, but men of like passions unto yourselves, yet endowed with the power of the Eternal, and commissioned to bear to you the same Gospel, the same blessings, and the same eternal life which those regenerated men of the past carried to the

human family, — men called from the anvil, the bench, the plough, and the fishing-net, like their antitypes of old, to try *you* and test *your* worth, as they tried and tested the generation to whom they were sent. Ye who anathematize Pharisees and Scribes as devout and proud as yourselves, because they rejected the rough, ill-clad, and unlearned bearers of the message of salvation to them, looking upon them as the deceived followers of an impostor whom you venerate as the Son of the living God, now display an equal amount of culpability by rejecting the living oracles of heaven in your midst. They venerated Moses and the Prophets as devoutly as you do the men whom they rejected; but they rejected him of whom Moses and the Prophets spake, while ye reject the very work and the agents employed in it, of whom Jesus and his Apostles prophesied and wrote. Now, looking back through the mists of nearly nineteen centuries, you perceive the ancients clothed with the halo of a supernal glory, and recognize them as the wielders of a mighty power, giving life and salvation to all who recognized and obeyed it, or death and misery to all who rejected the blessings it offered, yet cannot discern the lineaments divine in the men called and ordained through Joseph the Prophet in these last days, to carry out the designs and purposes of Heaven, and prepare the people for the second coming of Messiah in glory to restore the kingdom to Israel. They could look back through the mighty and significant past as well as you, and could see their ancient Prophets and Saints clothed upon with an equally resplendent halo; yet, when brought into actual contact with the Prophets and Priesthood of God in power upon the earth, they rejected them. Both are condemned on the same grounds: they, not because they rejected Moses and the Prophets, (for this they did not,) but because they rejected Jesus and his Apostles; you, not because you have rejected Jesus and the Apostles, (for this you profess not to do,) but because you reject Joseph Smith, whom Jesus has sent, and repudiate his mission. Do not condemn the dead Jew till the worth of the living Christian is fairly weighed and balanced. But it is in the nature of man to invest that from which he is separated by time or distance with

glories and beauties which fade before a closer inspection. This feeling was entertained, even by the Saints of old, concerning the servants of God who had preceded them. Thus James could write concerning Elijah and call him "a man subject to like passions as we are," evidently showing that the popular feeling placed Elijah somewhat above the frailties and passions incident to humanity. Doubtless Elijah in his day would use some such language concerning Moses or Enoch, as we, now looking back, are almost inclined to look upon the Apostles of a former dispensation as something more than men. But they were men who hoped, feared, rejoiced, sorrowed, angered, hated, loved, and were liable to err,—men of limited knowledge and power, yet with knowledge and power sufficient to direct the human family in the way of eternal life. They had to contend with the traditions of the fathers, the bigotry of untameable zealots, the learning of the age, and all the fastidiousness of fashion and pride, with hell's artillery combined; and through all this their Lord and Master stood by them and bore them off victorious, even unto the sealing their testimony with their blood. So, in these last days, the Elders of Israel, from the Apostleship down through every grade of the Melchizedec Priesthood enjoyed by the Church of Jesus Christ of Latter-day Saints, have had to contend with the same influences, the same feelings, and with traditions equally as strong; and many of them have sealed their testimony with their blood, including the Prophet and Patriarch of the Church. Still the work rolls on, and their blood sown upon the earth has been like good seed planted in a fruitful soil, and has borne fruit a hundredfold. It was unpopular and unfashionable, eighteen centuries ago, to be a Christian; hence the bulk of the people rejected Christianity, and persecuted its propagators and believers. It is unpopular now to be a "Mormon;" hence the mass of humanity scout the inculcations of "Mormonism," reject its ministers, and persecute them to the death.

When, O man, will you learn the value of your agency before God, and use it as a thinking, intelligent being should do, who is responsible for his agency and actions?

(To be continued.)



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**THE LATTER-DAY SAINTS' MILLENNIAL STAR.**


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SATURDAY, JANUARY 26, 1861.

**DUTIES NOT TO BE FORGOTTEN.**—In continuing the subject of “our duties” from where we left it last week, we do not wish to confine our instructions and views to the Elders alone, (indeed this is not the object in any of our articles,) but to have them perused and acted upon by all, officers and members, who claim a standing in the Church. Yet it is highly important that the Elders and other officers should particularly notice and put in practice the counsels and instructions that have been so abundantly given for the past few months through the columns of the *Star* in the discourses and extracts of correspondence of President Young and the Editorials; for, if they do not, the Saints who look to them for counsel and example cannot be expected to make that progress in complying with them which they should. If the Priesthood throughout this Mission can be made to realize the responsibility and weight of their calling, and act in consonance therewith, we shall have no fear respecting the Saints. All who know anything about the operations of the Spirit are cognizant of the fact that to have faithful, active Saints, full of the fire of the Gospel and of that faith which no impediment can prevent from fulfilling the commands of the Lord, there must be presiding officers and a travelling ministry of this stamp. And these are the men that we trust are labouring at the present time in the ministry in this Mission.

The efforts of President Young have been directed for some time past to regulating and bringing within proper bounds all the affairs of this Mission. He has given positive and unmistakable instructions and commands upon most points, and upon no single point more than upon the manner in which the Tithing and other Church moneys shall be disposed of. The Tithing, instead of being used for the support of the Ministry, paying the expenses of the Mission, &c., as heretofore, is now to be held, according to his instructions, subject to the order of the Trustee-in-Trust, whose legitimate province, and whose only, it is, to give instructions as to its disposal. These instructions have been given through the columns of the *Star* to the Elders, and we believe have been strictly obeyed. The expenses of the Mission of late, Elders' food, clothing, and travelling fare, hall-rents, lights, firing, &c., have had to be met by donations from the Saints. This has had the effect of measurably, and in some instances entirely, cutting off the payment of Tithing; though this has not been the only cause,—scarcity of work, &c., doubtless operating in conjunction with it.

Now, it will be seen at a glance by all who reflect, if the payment of Tithing is to be nearly or quite stopped under this new arrangement, that President Young's efforts in this direction have been comparatively futile, as his hands, as Trustee-in-Trust, are just as much tied, for the want of the means which should be at his disposal, under the new arrangement as under the old. If the sum under the head of Tithing and Church funds subject to his order in this Office be less since the present arrangement has been introduced than it was previously, and the decrease be attributable to this, then it will be readily perceived by all that nothing is gained by the change. The means would be kept out of his reach which he needs to carry on the work enjoined upon him. This is the point to which we wish to draw the

attention of the Elders. We do not wish them, in their eagerness to keep up the fund for Mission expenses, to neglect the important duty of keeping prominently before the Saints the paying of Tithing and the making of deposits for emigration.

It is confidently expected at home that the plan lately introduced, accompanied as it is by such stringent instructions, will have the effect of lessening the so-called Mission expenses, and leave more means subject to the control of the Trustee-in-Trust. Of course, as all must see, from what has been published, this has not to be accomplished by oppressing the Saints. Nothing can be further from the mind of the First Presidency than that such should be the method adopted to bring this about. Their instructions on this point are most positive. But it can be accomplished without oppression. Among the Elders there may be a saving. President Young has said—“When an Elder has two shirts, a decent pair of pantaloons, a comfortable coat, vest, &c., let him therewith be content; and when he receives others, let him donate the old to the poor, and pass on his way rejoicing, living, dressing, &c., with the utmost prudence and economy, giving all his energies to preaching the Gospel and gathering the Saints, especially the poor. In this course, and in this alone, can he expect to be abundantly blessed, both spiritually and temporally, and have the fruits of his labours continue steadfast.” These instructions being adopted and followed by all the Elders will, it is expected, materially lessen the expenses, and will leave more means free to be used in other directions.

The reaction which followed the granting of liberty to the Saints to do as they pleased in the payment of Tithing, without fear of the loss of fellowship, is not yet ended. But we wish the Elders to teach the Saints the principle, and to have faith in it. Let there be no terrorism, threats of disfellowshipping, or constraint used in enforcing it. Let it be distinctly understood that whatever the Saints do in this direction, or any other of a kindred nature, they should do voluntarily and in faith, believing that blessings will follow such acts. That which is given in this manner, however small the amount may be, is worth far more than that exacted by fear and given grudgingly. There is in this a principle which we wish all could understand. By understanding it, or acting upon it, a poor people can accomplish wonders—accomplish works that the rich, who are rich only in worldly means, might well despair of accomplishing. This has been already strikingly illustrated in the history of this Mission. It was wonderfully illustrated years ago in Kirtland, Ohio, in the rearing and building of a costly temple by an insignificant handful, numerically speaking, of poor, very poor, destitute Saints. In fact, the entire history of the Church in these days is replete with illustrations of the truth of this principle. We are fully convinced that whatever the amount may be that is given by the Saints understandingly and accompanied by their faith and blessings, will go farther than a much larger sum given without these accompaniments. We have this conviction not only respecting Tithing, but on all means in whatever direction used, whether to emigrate, to defray Mission expenses, or anything else connected with the work of God.

Whether the Saints have means to be tithed, or not, the teaching of the principle can do no harm. On the contrary, we can conceive of its doing a great amount of good. Those that are able will tithe themselves with pleasure, viewing it as a privilege (for which they cannot be too thankful,) to assist in building up the kingdom of God and forwarding its interests on the earth. Those that have not the means will say in their hearts, “I tithe not, because I have not; but if I had, I would gladly.” And all will realize that the observance of the principle will result in spiritual health and wellbeing, and that “there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.”

**PRESIDENT YOUNG'S DISCOURSE.**—We have taken the liberty of publishing this week a discourse delivered by President Brigham Young at the last Semi-Annual Conference of the Church in Great Salt Lake City. It will appear with the rest of the discourses in its turn in the *Journal*; but to give it an earlier and wider circulation, we have thought proper (in view of the light it throws upon points that may be inquired about, and also the better to enable the officers and members of the Church here to comprehend and partake of the Spirit that fills the Prophet of the Lord in Zion,) to have it appear in the *Star*. It is not our intention to detract in the least from the interest or value of the *Journal of Discourses* by publishing in these columns matter belonging to it. We know, however, that there is an interest felt at the present time, such as was scarcely, if ever, felt before by the Elders and Saints in these lands, in the counsel and instructions that emanate from President Young; and we wish to let no opportunity pass (especially under present circumstances,) of contributing to the increase of that interest.

## CORRESPONDENCE.

AMERICA.—DESERET.

Great Salt Lake City, Nov. 29, 1860.

President A. Lyman.

Brother Amasa,—The weather has been cold and wintry since our last. Great destruction of property has occurred from wind in the northern settlements. I wrote you that my son George A. had accompanied Jacob Hamblin and eight others to explore a direct road to the Moquitch country. We were all thunderstruck last night by the heartrending news that he had been killed by the Navajo Indians on the 2nd November, about 350 miles by the crooked trail from the settlements. His horse left the band while they were watering. He mounted another and pursued. In half-a-mile he met a company of Indian warriors, who appeared friendly, and had caught his horse and was leading it back. The first intimation of hostility was, one of them snatched his pistol from his belt and commenced shooting at him; others fired arrows. He had seven wounds, three of which were arrow-wounds. About 300 Navajo warriors had just fled from the United States' soldiers, who they said had destroyed their village, murdered about 1,000 old men, women, and children, and they must have revenge, and demanded from Hamblin three of his men, who, they said, looked like the captains who had killed their relatives and destroyed a great amount of their horses,

sheep, goats, and other property. Hamblin told them that he would not surrender a man, but would fight as long as he had a man left, and should kill many of them while doing it. The party immediately saddled up, placed George A. on a mule, Jehiel McConnell riding behind him, holding him in his arms, the life-blood fast running away. They retreated in this manner with all speed (the Indians following in hot pursuit,) for about three hours, when he died about sundown. They carried him till dark, and then left his body by the wayside, and made their escape under the cover of night. They had no intimation that there was any hostility between the Navajos and the United States until this time.

My poor boy was born 7th July, 1842; has always enjoyed poor health, but had won many friends, and he felt a warm heart to do something to redeem the remnants of Israel. He was determined to learn the language of the Moquis; but the awful tragedy occurred between between thirty and forty miles this side of the tribe, the nearest of the Moquitch villages.

You, no doubt, can appreciate the feelings of his mother, and sister so near his own age, and myself, and many other friends, much better than I can describe.

The party suffered greatly from a scarcity of water. They were unable to get their boat to the river, and had to go by the old Utah trail. They were saved



from a battle with the Indians by the breaking of a pack from the saddle and the scattering of some cooking utensils and other things. The Indians halted, and began quarrelling who should have them. The party of nine reached the settlement in safety about the 20th November.

GEORGE A. SMITH.

Salt Lake City, Dec. 4, 1860.

President George Q. Cannon.

Dear Brother,—Since you left here, we have had very quiet, peaceable times. There is none of that obstreperous rowdiness which was so prevalent here a year ago. As to Camp Floyd, or the army located there, if it were not that we absolutely know of their existence, we should be led to view it as a matter pertaining to "long, long ago," so little mention is now made of either Camp Floyd or its inhabitants. The dark, portentous clouds which have seemed to hang over us threateningly for three years past have now evaporated, and left nothing but the clear sunshine to gladden the hearts of those who are Saints, and who love to contemplate the kindness of our Father in heaven in overruling the plans and designs of the enemies of his kingdom for the benefit and advantage of his people. Truly, if ever there were a people on the earth who had cause to rejoice at the continued kindness of an overruling Providence, we, above all others, have abundant cause; and I am indeed glad to see that very many begin to reflect on it in this view. To say that the people are growing in confidence in their God and their leaders, although true, is an expression I do not love to make use of. To me, from the first time I received a knowledge of the principles of life and salvation as revealed through our martyred Prophet Joseph, I have never seen, nor heard, nor read, nor felt, nor thought of anything to cast a doubt on the truths of the everlasting Gospel as taught by this the Church of Jesus Christ of Latter-day Saints, neither on the authority, integrity, nor purity and nobleness of intention of those who have been our leaders. To suppose that the man whom God exalts to the position of leader of his kingdom in this last dispensation could lead the people astray, to my

mind is an insult to our Father in heaven. God has commenced a work and a kingdom which is to stand for ever, and to which all other earthly kingdoms must eventually bow and submit,—a kingdom which is destined not to decrease, but to increase in power, honour, influence, wealth, and glory, until all the kingdoms of the earth become the kingdoms of our God and of his Christ. Its course and destiny is onward, upward; and all the powers of earth and hell combined cannot stay its forward progress for one moment. Past experience has demonstrated this, and future experience will demonstrate it more fully. The words of Daniel, "it shall stand for ever," are true and faithful; and to suppose for one moment that with such a kingdom to establish—so vast a work to accomplish, the Lord would select a man to lead it in whom he had not the most perfect confidence, when he had the inhabitants of the whole earth to choose from, is preposterous; and the natural inference is, if God has confidence sufficient in a man to place him at the head of so great and glorious a kingdom, I surely should have confidence enough in such a man to be implicitly led by him. Truly we are weak and short-sighted creatures!

Now you see the folly of my attempting to write. I get to preaching and talking to you about things that will not interest you (because you are familiar with them,) so much, perhaps, as many other things might; yet I do love to talk about the prosperity and certainty, stability, durability, glory, and eternity of this work.

Since you left, we have lost several dear friends by death: amongst others may be noticed John G. Lynch, Clerk of the Probate Court, a young man of very promising abilities, and very deeply esteemed by all who were acquainted with him. Dr. Darwin Richardson also is gone from among us—another useful man. Mrs. Catherine Clawson (mother of Hyrum,) is also gone to rest; and this morning a daughter of President Heber C. Kimball (Sarah Ellen) departed from our midst. But the most melancholy loss is that of George A., eldest son of George A. Smith, who has been killed by the Navajo Indians, while on an exploring trip in the northern part of New Mexico. This is a severe blow to his parents and friends. No doubt you will read the full details of his death in

the *Mountaineer* of December 1st. I think, as a general thing, there is now a better state of health than for some months past, and we hope that the worst of the sickness is past. However, when we compare our light visitations with the more severe ones as experienced in the States, we see much to be grateful for.

I think you visited the Weber coal mine while you were here: if so, you know something how valuable it is to the inhabitants of this county. The coal is of very good quality, and is now generally used and preferred to the charcoal by our blacksmiths. Many are having grates made, designing to use it in private families. It is at present sold at \$25 or \$30 per ton; but I think, when the road is completed to it, which will be in a short time, it will be afforded at \$20 per ton; in which case, within twelve months it will no doubt be brought into pretty general use, especially in this city and vicinity. Timber, for fuel, is getting very scarce and difficult to obtain without going a long distance for it; and this coal mine is of more value to the people than if it were gold. The mine is represented to be eleven feet thick, and considered by good judges to be abundantly sufficient to supply the inhabitants of this region with fuel for at least one hundred years—a period more than likely sufficient to answer all our purposes, as from the spirit which now seems to operate most on President Young's mind, all the Latter-day Saints will not stay here for ever. He talks much and frequently of Jackson County, Missouri.

The harvest generally has been very good; and notwithstanding there is little or no market for the surplus grain, we hear very few complaints. There is more of a disposition amongst the people to build storehouses and granaries to take care of grain and store it away than ever before witnessed. The people begin to look at the signs of the times in the States, and begin to realize that the time of the overthrow and destruction of that Government and nation which has first banished the kingdom of God from their midst, and then sought to exterminate it, is close at hand, even at their very doors. If God was so careful to back up and bring to pass the declarations, predictions, and prophecies of his anointed servants in former dispensations, is it not very reasonable to suppose that in this the dis-

penisation of the fulness of times—by far the greatest of all dispensations, he will most assuredly bring to pass the declarations and prophecies of his anointed servants, and fulfil them to the letter? Yea, verily, not one jot or tittle of that which is spoken by the authority and power of his Spirit shall fall to the ground. In this movement to take care of and store away the grain, I am happy to say that the Quorums of Seventies are taking a leading part; and you know, when they move and pull together, they make things move. They are a big team.

The reports from the States (received semi-weekly by pony express,) since the election of Lincoln are of a very exciting character; but although separated by over three thousand miles of water, you are about as near to the scene of excitement and trouble, in regard to time, as we are; and I need not refer to this only so far as it seems to have an influence on the feelings of our people here. The question is now often asked, Will the Union be dissolved? and if so, what will be the consequences? These are very grave questions, not for me to answer. However, having been twenty years a resident of the United States, where guessing is lawful and tolerated, I take the liberty to guess that the Union will be dissolved before many months roll over, and that the consequences will be civil war, and a scene of blood, death, and destruction such as has not been witnessed on this continent for the last sixteen hundred years. The nation that has cruelly banished the people of God from their midst, after coolly witnessing the martyrdom of two of the noblest and best men that ever lived, friends of God, of his kingdom, and of his people, and then to finish their catalogue of tyranny and persecution, sending a set of officers to coerce an innocent people at the mouth of the cannon and point of the bayonet, (officers who were a disgrace to the name of men, but very fit representatives of the nation who sent them,) with threats of utter extermination and annihilation,—I say that nation has got to drink the cup of bitterness to the dregs, which they tried to make the people of God swallow, but which was turned aside by a kind Father in heaven. They have got to drink it; and woe, woe, woe to every son of Adam who is a bitter enemy to God and his kingdom, and has sought its

overthrow! Some few of our intelligent men say they think the overthrow of the United States is not so near at hand, because we as a people are not prepared for it. To this my only reply would be, that in the Parable of the Ten Virgins, when at midnight there was a cry, "Behold, the bridegroom cometh; go ye out to meet him!" half the virgins were unprepared, and had not oil in their lamps. Did the Saviour wait for them to get ready? No. He came, and the door was shut. The parable is familiar to all the Saints.

There, you see, I am preaching again; but as my sheet is nearly full, I shall now forbear. We are having very fine, plea-

sant weather so far. The people feel well, and I never saw President Young feel better.

My kind and everlasting regards to yourself, brothers Lyman and Rich, and any one who has got a spark of good feeling for the kingdom of God.

Faithfully yours,

WILLIAM CLAYTON.

P.S. Brother Franklin D. Richards is very low with inflammatory rheumatism. He suffers very much, and is entirely helpless. He is not considered in danger; but that disease in this country causes those afflicted with it to suffer unaccountably.

## UTAH NEWS.

(From the "Deseret News" of December 5, 1860.)

**EVENING FREE SCHOOLS.**—On Monday evening, a school was opened in one of the 14th Ward School-rooms, which, we are informed, is to continue during the winter, free to all residents of that Ward, whether old or young, who may feel disposed to attend. A similar school has been opened in the 6th Ward.

**NEW ROAD TO SANPETE.**—A new road has recently been made from North Bend, Sanpete County, by way of Thistle Valley and Spanish Fork Canyon, to Springville, Utah County, which reduces

the distance between those two points to 35 miles. By the old route the distance is 70 miles. The road is newly made, and of course it is a little rough; but teams and waggons now travel that way.

**LATE FROM THE WEBER COAL ROAD.**—Colonel Thomas Callister, who has been superintending the work on the Silver Creek section of the road, hence to the coal mines on the Weber, came in a few days since, and reports that that portion of the road is completed and in use.

## LIST OF DEBTS

DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING DECEMBER 31, 1860.

CONFERENCE.	AGENT.	AMOUNT.	MISSION.	AGENT.	AMOUNT.
Belfast .....	Thomas Crawley.	£72 10 4½	Brought forward.....		£428 8 1
Dublin .....	John J. Wallis.	34 13 6½	San Francisco.....	G. Q. Cannon ..	105 5 6½
Pandee.....	Charles Turner .	11 13 1	Cape of Good Hope .....	G. Rucks .....	16 8 2½
Worcestershire .....	John Redington	1 7 8½	East India .....		3 1 1
Herefordshire.....	Lewis Bowen.....	0 9 11	Scandinavian Mission.....	John Van Cott...	2 1 10½
Newcastle-on-Tyne .....	J. Stanford .....	0 5 10			
Wiltshire .....	John H. Kelson ..	0 5 1			
Reading .....	George Reed .....	0 3 6½	F. Merryweather .....		1 1 0
Denbighshire .....	Hugh Evans .....	0 2 2	Isaac Whiteley .....		1 0 4
Pembrokeshire .....	William Colett ..	0 1 10	J. W. McLellan .....		0 17 9
Channel Islands .....	M. Barnes .....	0 1 4½	Frederick Mackay .....		0 5 3
MISSION.					
Australian .....	Thomas Ford .....	304 13 7½			
Carried forward.....		£428 8 1	(Errors excepted.)		£428 8 11½



## SUMMARY OF NEWS AND PASSING EVENTS.

**GENERAL.**—The *Globe* states that serious rioting took place on the 16th inst., in the neighbourhood of Whitechapel, London. Mobs of dock-labourers, and others out of employment, broke into the bakers' shops, and appropriated the contents. The police are said to have been utterly unable to interpose with any chance of success. It is reported that the garrisons of Malta and Corfu have been increased to twice their former strength, and that the English authorities intend organizing militia at these places. Inundations in the French provinces have caused great damage. Count de Persigny has given orders that all foreign newspapers, without exception, shall have free circulation throughout the French empire. Political manifestations continue to take place in the theatres in Rome. The correspondent of the *Times* has been ordered to quit Rome. The disturbances in Montenegro still continue. The Bulgarians have commenced seceding to Catholicism on account of the refusal of the Porte to grant a separate Patriarchate. The *Times'* correspondent says that much discontent prevails in Greece, and that the King is becoming as unpopular as his ministers. All the important Chinese ports are now open to trade. Permission has been granted to foreign steamers to trade in the inland waters. A Chinese representative is to reside in England. The rebels are again threatening Shanghai and Ningpo.

**AMERICAN.**—Accounts from the interior of Pennsylvania are to the effect that enrolments of volunteers are quietly going on among all classes, under the name of "Union men." In the enrolment, the question of Republican or Democrat is sunk. On the morning of the 23rd of November all Lima was thrown into a state of the greatest excitement in consequence of another attempt at revolution and to assassinate President Castilla. News from Mexico states that General Miramon had surprised the Liberals at Tortuca, capturing 1,200 men and twelve cannon, and taking Generals Degollado, Bernozabal, Trenio, and other prisoners.

## THINGS WORTH REMEMBERING.

**ITALIC WORDS IN THE BIBLE.**—Some words in the Bible are printed in italics, to show that they are introduced by the translators to help out the sense of the passage where they occur, as they were not in the original Hebrew or Greek.

**"EVERY BULLET HAS ITS BILLET."**—These words were used by Colonel Spencer Vassal, when leading on his troops to the assault of Monte Video, in order to encourage them under a severe fire. Scarcely had he spoken when a bullet struck and killed him. His family, in consequence, assumed the sentence for their motto, and received as an augmentation the breached bastions of a fortress, with the words "Monte Video."

**"LYCEUM."**—The word "Lyceum" literally means a place dedicated to Apollo, who was frequently called the "Lycian" god, because in Lycia he had a famous temple, wherein he was supposed to pass the winter. The name of "Lyceum" was assigned to a sacred enclosure in Athens, near the temple of Apollo. This place was decorated with fountains, flowers, and statues, and provided with covered walks. It was the favourite resort of philosophers and their pupils. Hence the word "Lyceum" is now given to any place set apart for the instruction of the people by the *literati* of the age.

**HOW TO KEEP FLIES FROM AN APARTMENT.**—Suspend a net made of light-coloured thread to the outside of the window; and though every mesh may be large enough to admit several flies, with expanded wings, to pass through at the same moment, yet, from some inexplicable dread of venturing across the meshwork, these insects will be effectually excluded. It may be firmly secured on the outside of the window as soon as the flies begin to be troublesome, and allowed to remain till the cold weather; or, what is better for those who admit the comfort of frequent window-cleanings, it may be stretched to a slight outer frame of wood, and in that manner be easily fixed to the window or removed from it. A substitute might even be found for a net by fixing small nails round the window-frame, at the distance of about an inch from each other, and stretching threads across, both vertically and horizontally. It is necessary to state that, in order for this plan of excluding flies to succeed, it is essential that the light enter the room on *one side only*; for if there be an opposite or side window, the flies will pass through the net without scruple. It is not even necessary to have a net or threads arranged vertically and horizontally so as to resemble one; for if threads be stretched in a horizontal direction only across the openings of windows, at the distance of about an inch from each other, even this will be sufficient to keep out the flies.

VARIETIES.

**PARCHMENT PAINTING.**—To write or lay water colours on parchment without their running, the parchment must be rubbed over with pounce, applied by means of a coil of cloth or flannel.

It is said that the iron scales which accumulate round a blacksmith's anvil are "fertilizers" for peach trees. A shovelful placed round the foot of a tree gives it abundant nutriment for a season.

**THE LIFE OF A GENT.**—He gets up leisurely, breakfasts comfortably, reads the paper regularly, dresses fashionably, eats a tart gravely, drinks superfluously, smokes elegantly, talks insipidly, lives uselessly, dies reluctantly, and is missed by nobody.

"A BABY should never wear a veil of any kind, least of all a dazzling white one. The constant vacillating motion before the eye of this article of apparel is most injurious in any case, as all doctors have decided. We always know a foolish mother by her white-veiled baby."—*Fanny Fern*.

**MR. BEECH**, late of the *New York Sun*, is now completing the construction of a steam printing press, by which the sheets are cut from rolls, damped, printed upon both sides at the rate of forty thousand impressions an hour, folded up, counted, and delivered from the machine, ready for the carrier or mail.

**HEALTHY CHILDREN.**—"What makes the children in England so healthy and ruddy?" "They are fed on good bread, bannocks, and milk." "Do they not give them any pies, hot cakes, and preserves?" said Lizzie. "No, child, except on special occasions, and then quite sparingly." "I would not like to live there." "Would you not like to have red cheeks, bright eyes, and blooming health?" "O, yes; but what have these to do with cakes, pies, and puddings?" "Much every way," said auntie. "Did you not feel a little feverish yesterday afternoon?" "Yes, my head ached so bad, and my heart beat dreadfully, and I was so hot." "So I thought. It was the pound-cake and brandy-peaches that did the mischief." "But mother says I am so delicate, that I need something to help me." "Yes, child, you need much to help you, but not in the way of such delicacies: these only make the matter worse." "But I like them so much!" "This is because you have pampered your appetite. Only try for a week plain, simple food, and you will like it better. Warm biscuits, mince pies, doughnuts, and hot coffee would try the digestive organs of an anaconda. Boys who run in the open air, and play at foot-ball, and take it roughly, may stand such diet; but girls wilt and waste away under it."—*The Gem*.

**AN ANTI-BILIOUS TURKEY.**—Cuff was a gentleman's gentleman down in old Virginia, and a darkey of most undoubted honesty and truth; but he would sometimes tell tough stories. "He met 'Kurnel Johnsing's nigg," as he called him, the other day, and after cussing and discussing various matters appertaining to their masters, they fell into the following conversation:—"Sam: 'Well, Cuff, how was you?' Cuff: 'Oh! I isn't no wus.' Sam: 'How is all de folks down at de house?' Cuff: 'Oh, dey is able to be round, 'cept de ole man's darter; she had de doctor de oder day. He came in, looked at her, an' say she was *bityus*, and guv her a box of Ingin wegetable pills. When de doctor go, she up an' trew de pills out de window. She wouldn't take no pills—no, sah! Wal, de ole turkey-cock cum; an' greedy cuss, he gobbled down de pills, box an all, wid de whole direcshuns in four diffrent langwiges. Next day we had company, an' had to kill dat turkey-cock, yer see. Brought him on de table billed wid eyster sass. Massa flourish his knife, and try to cut him up: couldn't get de knife into him. 'Cuff,' says he, 'how long did yer bile dis turkey?' Bile him an hour, sah. 'Take him away an' bile him anoder hour.' So I took him away and biled him anoder hour.' Sam: 'Did de company wait?' Cuff: 'Oh, yes, de company waited. Wal, I brought de turkey in, an massa flourish his big knife agin, an' try to cut him; but he couldn't do it, no sah! 'Take him away an' bile him anoder hour.' So I took him down into de kitchen agin.' Sam: 'Did de company wait?' Cuff: 'Of course dey waited. I brought in de turkey agin, and massa try to cut. But it was no go. Massa git mad.' 'Take him away an' bile him a week!' Sam: 'Did de company wait?' Cuff: 'Oh, yes, de company waited! Dey were bound to see de fun out, yer know. Wal, in a week I brought in dat turkey. Massa thought he got him this time, sure. But he couldn't cut a hole in him—de old cock wouldn't be cut. Massa send for de doctor to hab de turkey examined. De doctor come, look at de turkey—look all ever him. Says he, 'It's no use; you can't bile dis turkey, for he has taken a box of dese Ingin wegetable pills, an' dare in't any bile in him!'"